

"NOT EXACTLY."

Dr. Stevens:—I find a small mistake in your article in Zion's Herald of the 12th inst., which involves the parenthesis of my first published sermon. You say, in speaking of the contents of the first No. of Zion's Herald ever issued, dated Jan. 9, 1853, that "there is a good sermon in it from the good Enoch Mudge, a full of hope, on 'Zion, thy God reigneth!'" This sermon was not written by our good brother Mudge, who would have written one far better, on the same subject, but by my humble self, as were all those subsequent Nos. of "Short Sermons by V. D. M.," which appeared in after Nos. of the Herald. This little affair was my hantling—my first attempt at sermon writing—and my first communication for the press. You will therefore excuse my fraternal regard for my *old* child. As you wish to state things "exactly," it may give you pleasure to correct the above.

Yours in the Gospel of Christ,
SHIPLEY WELLS WILSON.

We gladly correct our mistake; it arose from a confused recollection of Br. Mudge's signature.

COURSE OF STUDY—PROVIDENCE CONFERENCE.

FIRST YEAR.—1. The Bible, as to Doctrines, with reference to Wesley's Notes, the Bible Dictionary and Commentaries of our publication, and Gaston's Collections of Sacred Scriptures, Wesley's Sermons, Fletcher's Appeal and Christian Perfection, English Grammar and Composition.

Upon this part of the course, the Committee recommends that the examination include the following particulars, viz:—

1.—The Bible, in reference to the following doctrines, viz:—1. The Existence of God. 2. The Attributes of God, viz: Unity, Spirituality, Eternity, Omnipotence, Ubiquity, Omniscience, Immutability, Wisdom, Goodness, Holiness. 3. The Trinity in Unity. 4. The Divinity of Christ. 5. Humanity of Christ. 6. Hypostatic Union. 7. Personality and Deity of the Holy Ghost. 8. Depravity. 9. Atonement. 10. Repentance. 11. Justification. 12. Regeneration. 13. Adoption. 14. Christian Perfection. 15. Possibility of Final Apostasy. 16. Resurrection of the Body. 17. General Judgment. 18. Rewards and Punishments.—By L. Bonney.

It is intended that the examination on the preceding doctrines shall be strictly Biblical, requiring the Candidate to give the statement of the doctrine, and the Scriptural proofs.

11.—All of Wesley's Sermons are to be thoroughly read; and the Candidate to be prepared for examination upon the following topics, viz:—1. Divine Providence. 2. Original Sin. 3. God's Love to Man. 4. Predestination. 5. Free Grace. 6. The Nature and Properties of the Divine Law. 7. The Scriptural Way of Salvation. 8. The Means of Grace. 9. The New Birth. 10. The Church. 11. The Ministerial Office. 12. Schism.—By D. Pillsbury.

13.—The Spirit of Bondage. 14. The Witness of the Spirit. 15. The Witness of our own Spirit. 16. Sin in Believers. 17. Repentance in Believers. 18. Christian Perfection. 19. The Day of Judgment. 20. The Resurrection of the Dead. 21. The Rewards of the Righteous. 22. Punishment of the Wicked. 23. Good Angels. 24. Evil Angels.—By A. F. Park.

III.—English Grammar and Composition. Any approved English Grammar, and a written Composition. By A. F. Park.

The remaining books of the first year, to be regarded as reference and reading books.

SECOND YEAR.—1.—The Bible as to Ordinances or Sacraments. Reference books the same as the first year. 1. The Sacrament of Baptism; its nature and design; its subjects and mode. 2. The Sacrament of the Lord's Supper; its nature and design; its obligation.—By J. Lovejoy.

Mode of examination the same as on the Bible the first year.

III.—Watson's Life of Wesley.—By D. Dorchester. IV.—Bishop Watson's Apology for the Bible.—By S. Benton.

IV.—Fletcher's last Check, embracing the doctrine of Christian Perfection. The Book of Discipline. By P. Townsend.

V.—Geography and Composition.—By S. Fox. Each Candidate is required to present for examination a written Composition upon a theme of his own selection.

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II.—First and Second Parts of Watson's Institutes. By J. Mather.

III.—Rhetoric (Newman's). Mental Philosophy, Upland's.—By A. O. Swinton.

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II.—Watson's Institutes, Third and Fourth Parts. By D. Wile.

III.—Porel on Apostolical Succession. Old Christianity, &c., by G. Unely.—By W. Emerson.

IV.—Logic and Moral Science.—By A. Stevens. Each Candidate is required to present to the Committee a Composition in the form of an Essay or a Sermon.

RESTORATION OF CIRCUITS.

The Committee to whom was re-committed a report which was presented to the Conference one year ago, on the subject of the pecuniary embarrassments of our small stations, ask leave to submit the following report:

It is believed that the subject to which the Committee have been requested to direct their attention, is very generally admitted to be an important one; and that at present no small degree of attention and interest has been awakened in the minds of both among our preachers and people; and that our present course, in continuing and multiplying our small stations, will, if persisted in a few years longer, be productive of circumstances which will compel us, though reluctantly, perhaps, to the relinquishment of the same.

And yet, notwithstanding the claims which this subject has on our attention, such is the character of the difficulties connected with it, as to produce no little distrust, whether anything that can be said or done at the present time will be attended with anything beyond indifferent success. It may not, however, be amiss to suggest, that, as the future grows out of the past, we may have arrived at that period of our history which demands of us a retrospect of the past, with reference to the probable effects which are to arise from it, on the interests of the future.

acquaintance with the condition of many of our small stations brings to view the following facts. There is one class of our small stations, whose present embarrassments consist in a pecuniary inability to discharge the debt which has been contracted by erecting their houses of worship. With a truly commendable effort they manage so as to meet their current expenses; and the considerations arising out of their favorable location with the ordinary blessing on well directed efforts, seem to warrant expectations which present pecuniary relief might go far to secure. There is another class, which, in addition to a heavy debt, are afflicted by a dependence for their existence as stations, on the special donations of a few persons on whose continued liberality we can make no certain calculations, and the withdrawal of which would completely blast the prospects of the society. There is another class, which, on account of local circumstances with which they are surrounded, or a lack of disinterested liberality, we can make no certain promise of permanency of character as stations.

There are other stations, which, after having been sustained as such for several years, partly by foreign aid, are still either laboring under the pressure of a heavy debt, or a religious apathy, or perhaps both, from which no efforts seem to arouse them.

It is presumed that the existence of the above and similar facts and their legitimate concomitants, induced the present inquiry. The existence of the evil complained of is one thing; but the question of its remedy is no controversy; while, an inquiry respecting the cause or causes that have produced it, the remedy and the application, may elicit difference of opinion. It is hoped, however, that your Committee will not be suspected as being deficient in proper respect for the opinions of others, or as beside themselves, nor as anti-Methodist, in presenting the following view:

Christianity contemplates not the aggrandizement of the church, nor the special accommodation of those best able to support its institutions, nor the ease or affluence, and sometimes not even the convenience of its ministers; but according to the true theory of all organizations which have for their object the well-being of man, it not only speculatively, but institutionally and practically recognizes the happiness, not of

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against. We have school-houses out here, and a few school teachers; and you will find some elementary books, both literary and scientific; and you will see, in your peregrinations across these prairies, institutions of learning with competent faculties. And it is very true, that if we are ignorant, the cause is not that we have no privileges. Though the M. E. Church does much for the spiritual, moral and educational welfare of the West, yet certain lecturers in the Eastern cities talk as if neither preacher nor teacher had ever been there. Of course the design is purely sectarian. If our benefit be questioned, we would like such harangues to acknowledge our existence. Perhaps, however, we are not worthy to be thought of even. We will try, however, to do all the good we can to the souls and bodies of men. Education, colonization, abolition, various branches of morals and religion, are advancing in the great West.

Yours, &c.,
J. LEWIS.

FOREIGN RELIGIOUS ITEMS.

FOREIGN AID TO ROMANISM IN AMERICA.—The association (in Europe) for the Propagation of the Faith, have granted to the missions in America, this year—\$5,000 to the Bishop of Dubuque; \$6,000 to the Bishop of Detroit; \$4,000 to Bishop of Cincinnati; \$3,000 to Bishop of Philadelphia; \$3,000 to Richmond; \$4,000 to Bishop Hughes, New York; \$1,000 to Priests of Mercy, N. Y.; \$2,000 to Hartford; \$3,000 to Nashville; \$3,000 to Louisville; \$5,000 to Bishop of Vincennes, and \$3,000 to congregation of Holy Cross, same diocese; \$6,000 to St. Louis; \$2,250 to Milwaukee; \$3,500 to Bishop of Little Rock; \$7,500 to Bishop Quarter at Chicago; \$3,500 to Natchez; \$4,750 to New Orleans; \$7,500 to Mobile; \$8,000 to Charleston; \$6,000 to Lazars in the United States; \$2,150 to Society of Jesus, Mo.; \$9,000 to Society of Jesus in Rocky Mountains; \$760 to Dominicans in U. S.; \$10,000 to Dr. Odin, Vicar Apostolic, Texas; \$3,000 to Jesuit Missions in America; \$26,000 to West Indian and South American Missions; \$11,000 to the Archbishop of Oregon City; \$4,000 to Vicar Apostolic, Hudson's Bay; \$26,000 to British American Missions; \$11,500 to Oblats, Canada, and Hudson's Bay; \$6,000 to Jesuits in Canada.

PROTESTANTISM IN FRANCE.—Rev. Mr. Rousseau, a highly esteemed pastor in Paris, and correspondent of the New York Evangelist, after recounting the extraordinary reverses of the French monarchs since Louis XVI., says: "Was there ever before such a succession of misfortunes? Does it not seem as if a superior will was combating with the human will for the overthrow of royalty? I cannot close without alluding to the good which these events may bring to the cause of religion in France. Doubtless we must struggle against political pre-occupations, but these will cease in due time, and there will be left to us complete liberty of speech and the press. We shall at last have freedom of worship, and perhaps a separation of Church and State."

CHURCH AND STATE.—A correspondent of the New York Recorder says: "A strong party in favor of reform in Church and State had existed in Hamburg for some time, and the recent events have excited it to increased activity. A formal demand for the removal of civil and religious grievances has at length been laid before the Senate, and the Senate has yielded. On the 13th of March nine hundred citizens holding property in houses, assembled to hear a series of propositions which the Senate had determined to make. The propositions were agreed to unanimously, and they include the entire separation of Church and State, and an express acknowledgment of freedom, not only political, but also for religious associations."

THE FRENCH GOVERNMENT strongly desire that two Protestant French missionaries, (ministers or pastors), should repair to Tahiti. The Roman Catholic missionaries have been recalled, and will not return to the Island of Pomare. Some persons, whose testimony is not suspected, since they are Roman Catholics, and who are worthy of credit, since they have lived several years on the spot, have affirmed that the Roman Catholic missionaries have not made a single proselyte at Tahiti, among the natives. There remains, at present, but a single priest there, for the service of the French authorities, and of the garrison.

THE NEW CHRISTIAN CONGREGATION.—The official recognition, says the London Watchman, by the Prussian Government, of the "new Christian Congregation," as a recognized religious sect, was received by the heads of the new Reformation, at Magdeburg, on the 25th of January. The Government had made no alterations in the statutes submitted to it for its approbation. On the 6th of Feb, this new Congregation, which counts 11,000 members, will hold a general meeting for the election of twelve Pastors.

THE WALDENSE EMANCIPATED.—Amongst the many recent advances of Liberal opinions in Italy, there is not one which will be hailed with greater interest and satisfaction than the fact that the King of Piedmont, Charles Albert, has at length accorded to his Protestant subjects, the Waldenses, the full benefits of religious freedom and civil equality. It is satisfactory to see that the well-understood progress of liberal and enlightened Government has spontaneously performed an act of justice, which foreign interference could not legitimately command.

THE ARCHBISHOP OF PARIS, in compliance with the call of the Minister of the Interior, has invited the clergy to take an active part in the approaching election. The candidates of the Parisian clergy will be the Abbe Lacordaire and M. de Guerry, cure of St. Etienne.

THE LATE ARCHBISHOP OF CANTERBURY, who, although he lived in princely almost royal splendor, amassed £120,000, exclusive of freehold estates, has left the whole of a vast property to his widow, Mrs. Howley, and not a single shilling to any charitable or religious object.

UNITED BRETHRENS.—The Moravians, or United Brethren, in Great Britain, have only about 2,600 communicants; yet one in twenty-five of their active and talented members are sent out as missionaries.

Jews.—Within the last twenty years upwards of 30,000 wealthy Jews have emigrated from Bavaria, on account of the restrictions to which they were subjected.

RELIGIOUS EFFORTS IN FRANCE. The Christians of France are availing themselves of their recent changes to make increased exertions for the circulation of religious publications among the people. The New York correspondent of the Boston Traveller says:—

The Secretaries of the American Tract Society have just received an earnest and affectionate appeal from the officers of the Tract Society in Paris, urgently entreating for aid to distribute evangelical works and tracts in that vast city. They say the door is wide open for the promotion of the Gospel, and the people now, beyond all former periods, need religious light and instruction. They look earnestly to American Christians, to whom they are in guiding the popular mind; and this, only through God's help, can save that chivalric nation. Never was there a call which needed such a prompt response and which deserved such a generous one. Who will aid this touching appeal to American Christians? The New York Office mentions the receipt of a letter, by the American Bible Society, from the Society in France, written since the revolution, earnestly desiring aid in distributing the Scriptures in France. The people are said to be more eager than ever before to get the Bible. The writer expresses the belief that the revolution will be permanent.

Western people have often been led to view in the East, as not only wicked, but barbarous, partaking largely of the nature of the aborigines—yes, our barbarism was the strongest appeal to their purses and tears. Now we would have no objection to be painted "to life," but a caricature we must protest

THE CHURCHES.

From the National Era.

LAMARINE.
The poems of Lamarine are little known to English readers. We subjoin the following version, which we have attempted, of one of them, written on the eve of his departure for Palestine, and addressed to the Academy of Marcellus. It breathes the true spirit of religious reverence—the poetry of Christianity.
J. G. W.

THE HOLY LAND.

I have not felt o'er seas of sand
The rocking of the desert bark;
Nor level at Hebron's faint light,
By Hebron's palm-tree cool and dark;
Nor pitched my tent at Jericho,
On desert where Job of old has lain,
Nor dreamed beneath its canvas wall
The dream of Jacob's old again.
One vast world-page remains unrolled:
How shine the stars in Chaldea's sky,
How sounds the reverent pilgrim's tread,
How beats the heart with God so nigh—
How round grey arch and column loom,
The spirit of the old time hovers,
And sights on all the winds which moan
Along the sandy solitudes!
In thy tall cedars, Lebanon,
Nor seen the eagles' soaring cries,
Nor seen thy eagles stooping down
Where buried Tyre in ruin lies.
The Christian's prayer I have not said
In Tyro's temple of decay,
Nor started with my dreamy tread
The waste where Meccah's empire lay.
Nor have I from the hallowed tide,
Oh, Jordan! heard the low lament,
Like that sad wail along thy shore,
Which Israel's mournful Prophet sent!
Nor shrilled within that grove long
Where, deep in night, the Bard of Kings
Felt hands of fire direct his own,
And swept for God the conscious strings!
I have not climbed to Olivet,
Nor laid me where my Saviour lay,
And left his trace of tears, as yet
By angel eyes unwept away.
Nor watched at midnight's solemn time
The garden where his prayer and groan,
Wringing his sorrow and our crime,
Rose to One listening ear alone!
I have not kissed the rock-hewn grot
Where in His Mother's arms he lay,
Nor knelt upon the sacred spot
Where last His footsteps pressed the clay;
Nor looked on that sad mountain head,
Nor smote my sinful breast, where wide
His arms to fold the world He spread,
And bowed His head to bless, and died!

BIOGRAPHICAL.

THOMAS T. EDGERLY, Esq., died in Farmington, N. H., Feb. 1, aged 54 years. Mr. Edgerly formerly resided in Dover, where he sustained the office of class leader, and was a worthy and useful member of the M. E. Church. On moving to Farmington, as there was no society in the place, he retained his membership in Dover, and though remote from the public and social means of grace, to which he felt ardently attached, he maintained his pious integrity in the midst of multiplied and pressing worldly cares. His sickness was protracted and severe, but his mind was clear and active. He adjusted all his temporal affairs, as far as practicable, and was ready to die. He visited him but once in his last sickness, as the distance was eighteen miles, but I have seldom met with one more rationally composed, waiting his change with a well grounded hope of immortality, than Dr. Edgerly.
S. KELLEY.
Dover, April 21.

Mrs. HANNAH HORN, widow of the late Mr. Samuel Horn, of Tuftonboro', N. H., departed this life, April 16, aged 50 years. Sister Horn has for thirty years maintained the Christian profession by a well ordered life and a godly conversation. Her hope to the last was "like an anchor to the soul," and now the body is forever free from the wasting consumption and raging fever, while the happy spirit has doubtless found its long sought rest. She was much loved in life and deeply lamented in death, but weeping friends are consoled with the reflection that their loss is her infinite gain. The things which are seen are temporal, but the things which are not seen are eternal.
DANIEL W. BARBER.
Tuftonboro', April 20.

Mrs. ELIZABETH SAWYER, wife of Mr. Thomas E. Sawyer, died in Dover, N. H., Dec. 1, aged 34 years. By a pious example and amiable deportment, the deceased endeavored herself to a large circle of friends, who deeply mourn her loss; but in the domestic department of life, as a companion and mother, her virtues and influence were peculiarly appropriate. She died in the sweet hope of a blissful immortality. Her last sickness was short and trying, so that but little conversation was entertained with her friends; yet when sinking in death's proud waves, her soul was happy in the Savior, and she was ready to depart and "be with Christ, which is far better." "To die is gain."
S. KELLEY.
Dover, April 21.

Sister DOROTHY BROCK, wife of Ralph Brock, died in Dover, N. H., Oct. 30, 1847, aged 56 years. Sister Brock was a uniform and consistent Christian. She experienced religion many years since, but never united with any church till she came to this town, when she became acquainted with the Methodists. Under the labors of Rev. J. Perkins she was revived in the things of the Spirit, and united with the M. E. Church, of which she remained an exemplary and worthy member till she was called to her reward in heaven. Such was the nature of her last sickness that she could converse but little, but was calmly resigned to the Divine will, and we doubt not sleeps in Jesus.
S. KELLEY.
Dover, N. H., April 21.

Susan WINCH died in Winchendon, Mass., March 23, aged 64 years. She was a member of the M. E. Church for more than 20 years, and demonstrated the genuineness of her religion by a blameless life. A short time previous to her death she was asked, what word she would leave for a daughter who was absent. "Tell her," said she, "that I leave this vale of tears in peace." So joyously passes the Christian to his heavenly rest.
W. GORDON.
Winchendon, April 11.

Mrs. NANCY PAGE, wife of Mr. Aaron Page, and daughter of Peter and Hannah Stevens, died in Danville, N. H., Feb. 30, aged 45 years. Sister Page was a good woman, though she reproached herself that she had honored and loved her blessed Jesus no more. She died in peace. Her sickness was extreme, and though her sufferings were extreme, she endured them patiently. Her prayer was, "Lord, give me patience."
ABRAHAM S. FRENCH.
Sandown, April 3.

Mr. SIMON BAILEY died in Durham, Me., March 23, aged 52 years, leaving a widow and

four children to mourn. He was a Christian eighteen years, and a member of the M. E. Church ten years. He died of ulcers upon the stomach. During a painful sickness of three months, Mr. Bailey was remarkably resigned and peaceful, often saying, "I have been wonderfully sustained." His end was, emphatically, peace.
D. WATERHOUSE.
Durham, April 20.

SUNDAY SCHOOL.

For the Herald and Journal.

ADDRESS

Delivered by a Scholar at the Anniversary of the Sabbath School of Chestnut St. Church, Portland, Me.

SCHOOLMATES AND CLASSMATES:—In complying with the request of the Superintendent, to address you on this occasion, I could think of no subject so suitable as the study of the Word of God; that word which is able to make us wise, not only for this world but for the world which is to come. It is for this that Sunday Schools were established. It is for this that our teachers leave their homes and meet us here every returning Sabbath. Let us look back on the pages of history, and contrast our situation at the present day with that of our ancestors, the primeval inhabitants of our fatherland. Clothed in the skins of beasts they roamed, rude and uncultivated, over the forests of Great Britain. Let us suppose it to be a *Feast Day*. From a neighboring thicket arises the sound of voices. Is it the song of praise, of thanksgiving for favors received from their Creator? And now the crackling of fire reaches us. Is it the sacrifice which they return in gratitude to God? But why those shrieks, those frightful yells? Alas! they proceed from the dying victims of Pagan superstition; and these are their religious rites. What heathen canon can parallel this? And these are our ancestors. And what but this holy book has made us to differ; that instead of assembling on the Sabbath to study its sacred pages, we are not like them called to meet in a heathen temple. Surely it is not owing to the goodness of God that we have been so much more enlightened? Even the names of the months and the days of the week are of heathen origin. We can trace them to some fabulous deity in whose honor they were so called.

Let us, then, while so constantly reminded from whence we sprung, from what a state of barbarism we have been called, come, on this day appointed for fasting and prayer, with humility and thanksgiving, acknowledge that to God and his word we are indebted for the superior privileges which we enjoy. Let us then study the Scriptures, that we may learn the character of its Divine author; that we may become acquainted with him, who "though he was rich, yet for our sakes became poor." We can here trace with growing interest the events of his life; we hear his declaration in the temple against those who profaned it with their iniquitous traffic. We follow him to the garden, and witness his agony there. We are conveyed to Mount Calvary; we see the last sigh, we hear the last groan; we listen to his dying prayer, "Father, forgive them." Once more we behold him. He has triumphed over death and disrobbed it of its terrors; he has finished his appointed work, and is now about to ascend to his Father. "Heaven opens wide her ever-during gates," and admits him. And now we see him at the right hand of God, as mediator between him and a fallen world.

Let us study, then, that we may learn to imitate those holy men who lived and "walked with God." Of those too, who, in the morning of life, acknowledged God as the guide of their youth. Of Josiah, who at the early age of eight years sought the Lord. Of young Abijah, who, though the son of an idolatrous king, and surrounded by vicious examples, chose the service of the God of Israel. Of Timothy, who was early instructed in the things which pertained to his everlasting peace. We are commanded to search the Scriptures. For what reason? For therein are contained the words of eternal life. We come to the Sabbath School for the purpose of obtaining Bible instruction;—at home and at school we receive information,—"Line upon line, precept upon precept." We live in a Christian country, and in a favored section of it, the land of the Pilgrims, on whose ground the first words uttered was prayer. We rank high as a nation, in science and literature, we can boast of our learned men. But let us not be of the number of those who, having "eyes see not," or having "ears hear not" the things which belong to our eternal welfare. For "where much is given much will be required." We are commanded to spread the glad tidings. It has been spread, and on regions formerly wrapped in more than Egyptian darkness the day-star has begun to dawn. Asia has said, come over and help us, and Ethiopia has stretched out her hands unto God. And ought not a blush to mantle our cheeks, that we, who have been so long under religious instruction, have made less proficiency than the heathen? And are not our privileges infinitely greater than those enjoyed by them? And ought we not to improve them?

DEAR TEACHERS:—We would thank you for your aid and assistance in the study of the Word of God. You have read, you have explained, you have urged upon us the importance of it; but we have neglected your counsels. It has been, perhaps, like the seed which was sown, of which some fell by the way-side, some among thorns and on stony land, and some on good ground, bearing abundant fruit. "Cast thy bread upon the waters, for thou shalt find it after many days."

SCHOOLMATES AND CLASSMATES:—We are taught by the Bible how to live, and we are also taught by it how to die. Alas! how few of us have followed its precepts; how few of us have attended to the Word of God. The street of immortal life and the fountain of living waters glide beneath our feet, and how few of us have put ourselves in possession of it. But let us at the commencement of this new Sabbath School year, resolve to follow the injunctions of the Bible more closely, to read it more carefully, and study it more attentively.

LADIES.

THE MINISTER'S FEAST.

BY LYDIA JANE PIERSON.

The Rev. Mr. N— was a man of excellent temper, but was eccentric. He was a powerful preacher, and his ministrations were blessed to the reformation of many in his parish. At the age of thirty-four he became enamored of a rich parishioner. Well, the marriage was consummated, the bride's portion paid, and the husband, as husbands in their first love are apt to do, consented to the honors to his wife, and accompanied her to several festive parties given by his wealthy neighbors in honor of his marriage. The happy couple were sitting together in their comfortable parlor, one evening towards spring. The reverend gentleman studying the "Venerable Bede," and his wife equally intent upon the plate of the latest fashions; when she suddenly looked up with an expression between hope and fear, and thus addressed her husband:

"My dear husband, I have a request to make."

"Well, Nancy, anything consistent?"
"You do not imagine that I would make an inconsistent request surely?"
"No; not a request that you consider inconsistent. But come, what is it?"
"Why, my dear sir, and her voice trembled a little, "we have been to several parties among the neighboring gentry, and now I think to maintain our position in society, we should make a party too."

The minister looked blank.
"What sort of a party, Nancy?" he said at length.

"Why," she replied, "such a party as those we have attended. We must make an elegant dinner, and have dancing after it."

"Dancing! in a minister's house!" ejaculated Mr. N—.

"Why, yes, certainly," replied his wife, coaxingly. "You will not dance; the party will be mine; and then we have been to similar parties all the winter."

"True, true," he muttered, with a perplexed air, and sat silent for some time as if considering. At length he spoke:

"Yes, Nancy, you may have a party, give a dinner, and if your guests desire it, you may dance."

"Thank you, love," she cried, putting her arms around his neck.

"But I have some stipulations about it," said he: "I must select and invite the guests, and you must allow me to place some of my favorite dishes on the table."

"As you please, love," she answered, delightedly. "When shall it be?"

"Next Wednesday, if you please."

"But our furniture and window drapery are very old fashioned. Is it not time we had new?"

"I should hardly think it necessary to re-furnish our rooms, Nancy. Our furniture is excellent of its kind."

"But our smooth carpets, white draperies and cane chairs have such a cold look. Do consent to have the rooms new fitted; we can move these things to the unfurnished chambers."

"And of what use will they be in these rooms which we never occupy? Besides, it is near spring, and to fit it up now for winter is superfluous."

"Well, I would not care," she persisted, "only people will call us parsimonious and ungenteel."

"Oh, if that's all," he said, "I will promise to spend a thousand dollars on the evening of the party, not in furniture, but in a manner far more grateful to our guests, and profitable to ourselves, and which shall exonerate us from all imputation of parsimony, and you may expend in dress, eatables and dessert what sum you please."

And so the colloquy ended.

He resumed his studies, and she gave her mind to the consideration of the dress which would be most becoming, and the viands that were most expensive. The next day she went busily about her preparation, wondering all the time how her husband would expend his thousands and dollars, but as she had discovered something of the eccentricity of his character, she doubted not that he meant to give her an agreeable surprise; and her curiosity grew so great, that she could hardly sleep during the interval.

At length the momentous day arrived. The arrangements were all complete, and Mrs. N— retired to perform the all-important business of arraying herself in fine attire. She lingered long at the toilet, relying on the fashionable unpunctuality of fashionable people; and, when the hour struck, left the chamber, like Judith of old, gloriously, to allure the eyes of all who should look upon her, and full of smiles and graces, notwithstanding the uncomfortable pinching of her shoes and dress. Her husband met her in the hall.

"Our guests have arrived," he said, and opened the door of the receiving room. Wonderful! wonderful! What a strange assemblage! There were congregated the crippled, the maimed, the blind, the palsied, the extreme aged, and a group of children from the almshouse, who regarded the fine lady, some with open mouths, others with hands in their hair, while some peeped from behind furniture, the covert to which they had retreated from her dazzling dress. She was petrified with astonishment; then a dash of displeasure crossed her face, till having run her eyes over the grotesque assembly, she met the comically grave expressions of her husband's countenance, when she burst into a violent laughter.

"Nancy!" at length said her husband, sternly. She suppressed her mirth, stammered an excuse, and added:

"You will forgive me, and believe yourselves quite welcome."

"That is well done," whispered Mr. N—.

"My friends," he said, "as my wife is not acquainted with you, I will make a few presentations."

Then leading her towards an emaciated creature, whose distorted limbs were unable to support his body, he said: "This gentleman, Nancy, is the Rev. N—, who in his youth travelled and endured much in the cause of our common Master. A violent rheumatism, induced by cold contracted among the new settlements of the West, where he was employed in preaching the Gospel to the poor, has reduced him to his present condition. This lady, his wife, has piously sustained him. But she is old and feeble now, as you may see."

Then turning to a group with silver locks and threadbare coats, he continued:

"These men are soldiers of the revolution. They were sons of rich men. They went out in their young strength to defend their oppressed country. They endured hardships, toils and suffering, such as we can hardly deem it possible for men to endure and live. They returned home at the close of the war, maimed in their limbs, and with broken constitutions, and their patrimonies destroyed by fire or the chances of war, or their property otherwise filched and wrested from them. And these worthy men live in poverty and neglect in the land, for the prosperity of which they sacrificed their all. These venerable ladies are the wives of these patriots, and widows of others who have gone to their reward. They could tell you tales that would thrill your heart and make it better. This is the celebrated and learned Dr. B—, who saved hundreds of lives during the spotted epidemic. But his great success rendered the animosity of his medical brethren, who succeeded in ruining his practice, and when blindness came upon him, he was forgotten by those whom he had delivered from death. This lovely creature is his only child, and she is motherless. She leads him daily by the hand, and earns the food she sets before him. Yet her learning and accomplishments are wonderful, and she is the authoress of those exquisite poems which appear occasionally in the Magazines. These children were made orphans in infancy by the Asiatic cholera, and their sad hearts have seldom been cheered by a smile, or their palates regaled by delicious food. Now dry your eyes, and lead on to the drawing-room."

She obeyed, and, notwithstanding her emotions, the thumping of coarse shoes, and rattling of sticks, crutches, and wooden legs behind her, well nigh threw her into another indecorous laugh.

To divert her attention, she glanced over the table. There stood the dishes for which her husband had stipulated in the shape of two monstrous homely-looking meat pies, and two enormous

platters of baked meats and vegetables, like mountains among the delicate viands that she had prepared to do the table honor; but her husband, after a short thanksgiving to the bountiful God, addressed the company with:

"Now, my brethren, help yourselves and one another to whatever you deem preferable. I will wait on the children."

A hearty, jovial meal was made, the minister setting the example. The old soldiers became garrulous, and each recounted some wonderful or thrilling adventure of the revolutionary war; and the old ladies told tales of privation and suffering, and interwoven with them the histories of fathers, brothers or lovers, who died for liberty.

Mrs. N— was sobbing convulsively, when her husband came round, and, touching her on the shoulder, whispered:

"My love, shall we have dancing?"

"That word, with its ludicrous associations, fairly threw her into hysterics, and she laughed and wept at once."

When she became quiescent, Mr. N— thus addressed the company:

"I fear, my friends, you will think my wife a frivolous, inconsistent creature, and therefore I apologise for her. We were married only last fall, and have attended several gay parties which our rich neighbors gave in honor of our nuptials, and my wife thought it would be genteel to give a dinner in return. I consented on conditions, one of which was that I should invite the guests."

So, being the professed minister of Him who was meek and lowly in heart, I followed to the letter his command: "But when thou makest a feast, call the poor, the maimed, the lame, the blind, &c., you will recollect the passage. Mrs. N— not knowing who her guests were to be, is highly delighted with the *ruse* I have played, and I do not believe there has been so noble and honorable a company assembled this winter. My wife desired new furniture, lest we should be deemed parsimonious, and I pledged myself to expend one thousand dollars in a manner more pleasing to our guests, and which should obviate any such imputation." Then addressing the children, he said:

"You will each be removed to morrow to excellent places; and if you continue to be industrious and perfectly honest in word and deed, you will become respectable members of society. To you, Dr. B—, under God, I owe my life. I did not know your locality, neither had I heard of your misfortune until a few days since. I can never repay the debt I owe you; but if your daughter will accept the neat furnished house adjoining mine, I'll see that you never want again. To you, patriot fathers and nursing mothers of our country, I present the one thousand dollars. It is just one hundred dollars to each soldier's widow. It is a mere trifle. No thanks, my dear friends. You, Mr. N—, are my father in the Lord. Under your preaching I first became convinced of sin, and it was your voice that first brought me to the word of salvation. You will remain in my house; I have a room prepared for you, and a pious servant to attend you. It is time you were at peace, and your excellent lady relieved of her burden."

The cripple fell prostrate on the carpet, and poured out such thanksgiving and prayer as found way to the heart of Mrs. N—, who ultimately became a meek and pious woman, a fit helpmate for a devoted Gospel minister.

CHILDREN.

THE PLAYTHINGS.

CHILD.
Oh, mother, here's the very top
That brother used to spin;
The vase with seeds I've seen him drop
To call our robin in;
The line that held his pretty kite,
His bow, his cup and ball;
The slabs which he learned to write,
The feather, cap and all.

MOTHER.
My dear, I'd put the things away,
Where where they were before;
Go, Anna, take him out to play,
And shut the closet door.
Sweet innocent, he little thinks,
The slightest thought expressed
Of him that's gone, how deep it sinks
Within a mother's breast.

LOOKING FOR A PLACE.

"Well, Johnny, how have you succeeded to-day, my son?"
"Nothing good, to-day, mother; I have been all over town, almost, and no one would take me. The bookstalls, and dry goods stores, and groceries have plenty of boys already; but I think if you had been with me, I would have stood a better chance."

"Why so, my son?"
"Oh, you look so thin and pale, mother, somebody would have felt sorry, and so taken me—but nobody knew me, and nobody saw you."

A tear stole down the cheek of the little boy as he spoke, for he was almost discouraged;—and when his mother saw the tear, not a few ran down her also.

It was a cold, bleak night, and Johnny had been out all day, looking for "a place." He had persevered, although constantly refused, till it was quite dark, and then gave up, thinking his mother must be very tired waiting for him.

His mother was a widow, and a very poor one. She had maintained herself by needlework, till a severe spell of sickness had confined her to her bed, and she was unable to do more.

She told her little son to sit down by the fire, while she prepared his supper. The fire and the supper were very scanty, but Johnny knew they were the best she could provide, and he felt that he must rather share such a fire, and such a supper with such a mother, than sit at the best filled table with anybody else, who did not love him as she did, and whom he did not love as he did her.

After a few moments of silence, the boy looked up into his mother's face, with more than usual seriousness.

"Mother," said he, "do you think it would be wrong to ask my new Sunday school teacher about a place on a Sabbath?"

"No, my son, not if you have no other opportunity; and I think he would be a very suitable person, too—at least, I should think he would be interested in getting you a good place."

"Well, to-morrow is Sunday, and when the class breaks up, I believe I will ask him."

After reading a portion of God's Holy Word, the mother and her little boy knelt down together in their loneliness, and prayed the Lord most earnestly to take care of them and provide for them. They were very poor—but they knew that God cared for the poor. They knew, also, that God would do what was best for them. Oh, it is a sweet thing to the soul, to be able to say sincerely, "I will be done."

"I feel happier now," said John; "I was so tired when I came in, that I felt quite cross, I know I did—I did not look so, mother?"

The mother's heart, also, was full, and she gave her boy one long, affectionate kiss, which was sweeter to him than many words.

Next morning was the Sabbath. Johnny's breakfast was more scanty than ever, but he said not a word about that, for he saw that his mother ate very little of it. But one or two

sticks of wood were left outside the door where it was kept—and he knew that both food and fire might all be gone before night. They had had no money to buy any with for several days.

The Sabbath school bell rang. The sun was shining bright and clear—but the air was exceedingly cold. The child had no overcoat, and was still wearing part of his summer clothing. He was in his seat just as the superintendent and his teacher entered.

"Who is that little pale-faced boy in your class?" asked the superintendent of his teacher.

"His name is Jones—he lives on Stone Street, and I must visit him this very week. He is very regular, and a well-behaved boy."

"I should like to know more about him, and will see him after school."

The superintendent did not forget him, and when the classes broke up, seeing him linger behind the other scholars, he went up and took him by the hand kindly.

"You have been here to school several Sabbaths, have you not, my boy?" said he.

"Yes, sir, I came just a month ago to-day."

"Had you ever been to school before that time?"

"Yes, sir; before mother was taken sick I used to go to — Street school, but that was a great way off, and when mother got better, and you opened this new school, she advised me to come here, it is so much nearer."

"Well, did I not see you yesterday, looking for a place on Water Street?"

"I was down there, sir, looking for a place."

"Why did you not take that place, which the gentleman had for you, in the large grocery store?"

"Do you mean the store where the great copper worn stood on the side-walk?"

"Yes."

"Ah, sir, I didn't know they sold rum there when I first went in; and when I saw what kind of a store it was, I was afraid."

"Have you a father?"

"No, sir, father is dead;" and the little boy hung down his head.

"What did your father do, my son—what business was he in?"

"Sir, he once kept a large store like that," and the child shuddered when he answered.

"Why did you not keep the piece of gold money that you found on the floor, as you were coming into the store?"

"Because it was not mine, sir, and I thought that the gentleman would find the owner sooner than I would."

"He did, my boy, it was my money. Did you get a place yesterday?"

"No, sir, all the places were full, and nobody knew me."

"Well, my boy, you may go now, and tell your mother that you've got a place. Come to see me early in the morning—your teacher will tell you where I live."

Johnny went home with his heart and eyes so full that he could hardly see the street, or anything else, as he went along. He knew that it would clear his dear mother very much, and so it did. His superintendent procured a good place for him, and they were made quite comfortable and happy.

Surely this story carries its own moral.—Mother's Magazine.

PEOPLE OF MODERATE FORTUNE.

BY MRS. L. M. CHILD.

If you are about to furnish a house, do not spend all your money, be it much or little. Do not let the beauty of this thing, and the cheapness of that, tempt you to buy unnecessary articles. Dr. Franklin's maxim was a wise one—"Nothing is cheap which you do not want." Buy merely what is absolutely necessary, and let experience of your wants and your means dictate what shall be afterwards obtained. If you spend all at first, you will find you have bought many things you do not want, and omitted many you do want. Begin cautiously. As riches increase, increase in hospitality and splendor; but it is always painful and inconvenient to decrease.

After all, these things are viewed in their proper light by the judicious and respectable. Neatness, tastefulness and good sense, may be shown in the management of a small household, and the arrangement of a little furniture, as well as upon a large scale. The consideration gained by living beyond one's income, is not actually worth the trouble it costs. The glare there is about such false, wicked parade, is deceptive; it does not, in fact, procure valuable friends or extensive influence. More than that, it is wrong, morally wrong, so far as the individual is concerned; and injurious, beyond calculation, to the interests of our country. To what are the increasing beggary and discouraged exertions of the present day owing? A multitude of cases no doubt tend to increase the evil, but the root of the whole matter is the extravagance of all classes of people!

We never shall be prosperous, till we have sufficient moral courage to make pride and vanity yield to the dictates of honesty and prudence. We never shall be free from embarrassment, till we cease to be ashamed of industry and economy! Let woman aid in the needed reformation. Let her husbands and fathers see them happy without finery; and if their friends have, as is often the case, a foolish pride in seeing them decorated, let them silently and gradually check this feeling, by showing that they have better modes of commanding respect. Let the exercise of ingenuity, economy and neatness, prove that good taste and gentility are attainable without great expense.

From Bentley's Miscellany.

A DESPERATE FIGHT BETWEEN A MUNGGOOZE AND COBRA CAPELLO.

Being desirous of seeing a combat between a snake and its inveterate enemy, the Munggoze, (an animal similar to the ichneumon of Egypt.) I requested the charmer to exhibit a fight of this kind. He instantly consented, as every one of these men carry not only snakes but munggozes with them, and led us into the compound—the field attached to almost every house in the cantonment. Having expressed our fears lest any of the party might be injured by the reptile, he proposed that the exhibition should take place under an enormous pheasant coop of worked wire, which was lying unused in the court-yard. This arrangement was accepted to, and, at our suggestion, the snake first taken in the morning was selected for the encounter. The mouth of the vessel in which he was inclosed was placed under the edge of the coop, and the covering suddenly withdrawn. In a moment after the cobra capello darted out. The kedgereept was then taken away, and the edges of the pheasantry let down. During two or three minutes the monster poked his nose all around the inclosure, evidently wishing to escape; but finding this impossible, he quietly coiled himself up, freeing, however, his magnificent head from the folds, and remained in a sort of listening attitude. Presently the man produced the munggoze, and let him into his adversary. Never was I more surprised. This was the first time I had seen one. I had expected to behold a somewhat powerful opponent. Never could I have supposed that so small an animal would have dared to cope with serpents of the largest and deadliest kind; such, however, was the case. The little creature, which now sniffed round the edge of the coop, was about half as large again as an

English rat, of a mottled color, with small red eyes, and would have been a